



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

"a woman shall *protect* a man." The Hebrew word used here has a similar sense in Deut. 32 : 10 ; Psalms. 32 : 7, 10. Thus taken, the prophet predicts a new era of prosperity and peace, when even women might take the place of standing armies. Perhaps the passage still needs further study.

Justly or Unjustly in 1 Pet. 2 : 23. The Vulgate has the reading here : "into the power of him that judgeth unjustly." But the Authorized Version has "to him who judgeth righteously." One reading is *adikōs*, the other *dikaiōs*, in the Greek. Prof. Alex. Stewart says that undoubtedly the rendering of the Vulgate here is a misapprehension, though it yields a perfectly good sense, namely, that Christ yielded himself to the unjust judgment of Pilate as the crowning act of his self-abnegation. But that reading has little support, the true word being "justly." The sense then is antithetic : Christ did not seek to defend himself or to retaliate upon his enemies, but in the face of injustice committed himself and his cause to the righteous Judgment of all. This is the present general understanding of the passage.

The Rainbow Covenant, Gen. 9 : 8-17. The covenant relation here described was established not with the descendants of Shem only, but with all mankind. So writes Prof. H. E. Ryle in the *Expository Times*. Therefore its pledge, the sign or symbol of hope, is correspondingly universal. Of course the rainbow was not a new physical phenomenon. It had been seen upon earth ever since the sun had shone and the rain had fallen. Yet the language of Genesis seems to indicate that this appearance of the rainbow was the first. Two explanations are possible : (1) the misrepresentation may be due to the then prevalent ignorance of physical science, and thus expresses the popular but erroneous Hebrew idea of the rainbow as having been miraculously created after the deluge. But the verb is not "create," but "set" or "appoint." (2) The rainbow, which had existed before, was to be endowed with a new significance as the sign or symbol of mercy. Confer similarly Gen. 4 : 15. Perhaps the former explanation is also true, that the account embodies a popular unscientific view of the rainbow. But the latter explanation is to be preferred ; and it is to be remembered that the narratives of the Old Testament are given, not for teaching science, but for instructing men in the things which concern their spiritual welfare, their hope of salvation, and their trust of divine mercy.

Sources of the Acts History. A new German work, entitled *Die Apostelgeschichte*, by Friedrich Spitta, is discussed by Prof. Allan Menzies in the *Critical Review* for June. Prof. Menzies expresses the opinion that the study of Acts will, for some time to come, be concerned with the attempt to dissect the book into its various sources. This is the aim of Mr. Spitta's work. The desirability of such an analysis of the Acts is apparent if some of the documentary or oral sources be found more accurate and trustworthy than others, for with an individual authorship equal credence must be given to every part of the book. Mr. Spitta regards the sources of Acts as having been two written works, both of which went over the whole history from the settlement of the Church at Jerusalem to Paul's arrival at Rome. From these two works the writer of Acts derived practically the whole of his materials, fitting the two accounts as well as he could into each other, and supplying very little beyond what was necessary to make them read as one narrative. In A we have a clear and matter of fact record, in which the success of the Gospel is